



NINEVEH

CULTURAL | EDUCATIONAL | SOCIAL



Publication of the Assyrian Foundation of America
Volume 47, Number 3, 2022



The Assyrian Studies Association is pleased to announce its sponsorship of the ***Tell Our Stories: Artifacts From the Assyrian Genocide*** exhibition. This event uses personal narratives and historical artifacts to explore the Assyrian Genocide era - roughly 1895 through 1924. The exhibition tells the stories of the survivors who lost family members to the genocide. This event is hosted at California State University, Stanislaus, until August 7, 2022, and is free to the public.

TELL OUR STORIES



ARTIFACTS FROM THE ASSYRIAN GENOCIDE

California State University Stanislaus
University Art Gallery
June 30 - August 7, 2022



For more information visit: www.csustan.edu/modern-assyrian-heritage/tell-our-stories-exhibition

This project is made possible with support from California Humanities, a non-profit partner of the National Endowment for the Humanities. Visit calhum.org.

This project is also made possible with the support of the Assyrian Arts Institute and the Assyrian Studies Association

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Articles submitted for publication will be selected by the editorial staff on the basis of their relative merit to Assyrian literature, history, and current events.

Opinions expressed in NINEVEH are those of the respective authors and not necessarily those of NINEVEH or the Assyrian Foundation of America.

Assyrian Foundation of America established in June 1964 and incorporated in the state of California is a non-profit, tax-exempt organization dedicated to the advancement of the education of Assyrians.

Address letters to:

The Editor
NINWE MARAHA
NINEVEH MAGAZINE
P.O. Box 2660
Berkeley, California 94702
editor@assyrianfoundation.org

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Editorial Staff:

Dr. Ninwe Maraha (*Editor*)
Dr. Robert Karoukian
Dr. Elizabeth Mickaily-Huber
Tamara Odisho Benjamin
Sargon Shabbas, Circulation
Donatella Yelda
George Bet-Shlimon
Heather Bou (*Layout Designer*)

Yearly subscription fees
US.....\$40
International.....\$60



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Assyrian Foundation of America

P.O. Box 2660
Berkeley, California 94702
www.assyrianfoundation.org

June 13, 2022

Mar Yakoob III Danil
Patriarch-elect
Ancient Church of the East
P.O. Box 2363
Baghdad, Iraq

Your Holiness,

The Board and Members of the Assyrian Foundation of America would like to extend to you our sincere congratulations on your recent election as the new Catholicos Patriarch of the Ancient Church of the East.

We wish you every success as Patriarch of the Ancient Church of the East and hope that we can all work together as brothers and sisters for the advancement of our great Assyrian nation.

Respectfully,

Sargon Shabbas
President

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Ancient Church of the East Elects New Patriarch Mar Yakoob III Danil



Mar Yakoob III Danil was born the eighth child to his late father Hormiz Polos Zaya and late mother Khawa Aoraham Pithyou on April 28, 1964, in the village of Karanjo, in the township of Alqosh, in Nineveh, Iraq. He began his studies in Christianity and language at an early age under the teaching of his late father, and continued under the tutelage of Sefo Goreal, Rev. Ishaq Lazar, and Deacon Ishaq Nano. He completed his studies in Theology and Church Liturgy from the learned scholars: Most Rev. Archdeacon Binyamin Sliwo and Deacon David Dosho. On October 6, 1983, he was ordained to the rank of deacon by the blessed hands of the late Mar Addai II Catholicos- Patriarch of the Ancient Church of the East at the Church of Saint George the Victorious Martyr in the village of Karanjo. He was elevated to the priesthood by his Beatitude Mar Thoma Eramia (Metropolitan of Nineveh and Duhok) on November 14, 1987 in the Cathedral of Saint Mary the Blessed Virgin in the City of Mosul, Nineveh. After serving in the city of Tel Kef, city of Shakhan, and the villages surrounding Alqosh, he was selected by the Ancient Church of the East Patriarchal Synod in 1990 to be elevated to the rank of Bishop and Patriarchal Assistant.

As it became evident that a shepherd was needed to serve in Syria, on July 5, 1992, he was consecrated as Bishop of the Diocese of Syria by the blessed hands of the late Mar Addai II, Catholicos Patriarch of the Ancient Church, accompanied by the prelates of the church at the Cathedral of Saint Mary the Blessed Virgin in Baghdad, Iraq. When the Holy Synod of the Ancient Church of the East convened in 1995, it was decided to elevate his rank once again to Metropolitan, fulfilling the Synodic appointment on December 31st of that same year. During his tenure as Bishop/Metropolitan for the Diocese of Syria, he fostered and promoted bonds of love between all the sister churches. He established a printing house where many religious and liturgical texts were published.

Furthermore, Mar Yakoob established a summer school for teaching our Christian faith and Assyrian language. In 2005, the late Mar Addai II, along with the prelates, saw the need to transfer Mar Yakoob to the Archdiocese of Australia and New Zealand. There, he oversaw the monthly magazine "Preacher" that was published in three languages: Assyrian, Arabic, and English, in addition to publishing many other liturgical texts. He also served as the official representative of the Ancient Church of the East in the Pro-Orienti Council for two terms and was one of the founding members of the Council of Middle Eastern Apostolic Churches in Australia and New Zealand. Mar Yakoob III Danil was then elected as the 110th Catholicos-Patriarch of the Ancient Church of the East by the Synod of Bishops which convened from May 30, 2022 to June 1, 2022 at Saint Odisho Church in Chicago, Illinois.

The Assyrian Dance Bands of Yesteryear *with a Latin Swing*

by
Andrious Mama Jotyar, MBE

Adapted from an article published in the Assyrian Observer c. 2000

The pictures below represent the first Assyrian Latin Dance Bands which provided people throughout Iraq, not only with an introduction to this kind of music, but also to a new fashion and modern dancing. In the 1940's, there were no bands in Iraq - It was after all an underdeveloped country. These band members traveled extensively, playing at Royal Air Force (RAF) employee functions, social clubs CC, RAF-Levies events, RAF-Officers and RAF- Levies Officers Clubs at Habbaniya, and at the Mayor's Annual Ball at Ramadi.

The bands also played in other parts of Iraq, such as T1, K2, K3, Kirkuk, and Khanaqin which were all part of the Iraq Petroleum Company's pumping installations. The bands often entertained at popular spots in Alwiya, Mansour, British, Senak, Nade Al Faker Clubs, King Faisal II Hall, the American Embassy at Baghdad, and the Ports Club in Basra.

At the time, there were no televisions in Iraq. The names of the tunes were noted from movies playing at the various cinema houses of the day. The music sheets with lyrics were ordered from London (U.K.) through RAF postal channels. When playing such tunes, the people immediately recognized them as ones they had heard at the movies. They were amazed and gave full credit to the bands for taking such initiative. The musical instruments of the bands included the alto, tenor saxophone, trumpet, clarinet, electric guitar, banjo, mandolin, violin, accordion, drum and percussion.

The ancient history of the world bounded between the earth and the heavens, revealing that the Assyrians were pioneers of scientific inventions. However, their social customs, such as their dances, held special significance and meaning as well. For example, there was the dance that was done to prepare for war, "Saipa O' Matala." There was the war victory dance, "Shaikhani" and the milkmaid dance, "Baireyo." Despite the many Assyrian national dances and the world depression of the 1930's, the new Assyrian generation embarked on learning iconic Latin American dances such as the Tango, Rumba, Zambia, Conga, La-Raspa, and so on. Of course,



these new dances were not popular in the eyes of the older generation. The local populations of Arabs and Kurds, neighbors of the Assyrians in Iraq, specifically those in Hanaidi and Habbaniya, also started learning these modern dances from the Assyrian young people. Even Assyrians from Baghdad came to the Employees Club dance parties at Habbaniya just to demonstrate their Latin American dance talent.

Following the Second World War, the advent of television encouraged the young people to take up dancing as part of their general education. The new Assyrian generation was the first to have established a Latin American Dance Band in Iraq. At some of the remote locations, such as T1 and K3, Managers requested that the band members bring their wives along so that the local women would be less shy to dance when they saw the band members dancing with their own wives. In fact, an empty coach was driven all the way from T1 (IPC Tripoli Line) to Habbaniya to pick up the band members and their wives to be driven back to T1 where the band performed and entertained at various dance parties. On their way back, they would repeat the same entertainment program at Station K3. The dance program, the first of its kind in the Arabian desert, was a great success. Among the organizers at T1 was the late Khezakia Adam and at K3 was Odisho Warda.

Some time later, the flashiest dance, known as the "Twist" was introduced. Some Arab Sheikhs at the Mansour Club of Baghdad were heard to say, "Yikhrab baitkoom, b'hal regis, walla yilzamon yad" (meaning Goodness gracious, they don't even hold hands during this dance).

Note: In spite of the historical musical facts stated within this article, it is a pity and undiplomatic gesture that the present Iraqi Regime has deliberately prevented the newest Assyrian generation from celebrating the new millennium, December 31, 1999. This is the first time in the history of modern Iraq that this kind of prohibition has been instated. Although these are trivial matters, they make the world look upon the Iraqi administration with disfavor.

Shalim Jones, *her life in her words*

Introduction written by Tamara Odisho Benjamin

The essay below was recently uncovered in some family documents. The author, Shalim Mirza Jones, was related to my husband Paul Benjamin's grandmother Elsie Benjamin. Although I am unsure of the exact date this was produced and shared, based on the dates provided it was sometime after 1953.

Shalim's striking story of heroism, devastation and renewal is a story that resonates with us all because her story is "our" story. Assyrians have been telling and retelling this story for over 100 years. Although every story is unique to that family, I never tire from reading them. Many of the stories of the 19th century are filled with tragedy beyond our wildest dreams, incomprehensible pain, suffering, endurance and for the lucky ones, the chance to live again. In this story what really impresses me is her will to forge ahead and live her life as "normal" as she possibly could. If any of our readers knew her or know of her family, please send us a note: AssyrianFoundation@AssyrianFoundation.org

As the daughter of an Assyrian Presbyterian minister, I was born and raised in Urmia (Rezaieh), Persia (Iran) My people were a handful of Christians living in a Moslem country, ruled by a Moslem government.

A glance at the map of Persia will show that the city of Urmia is located in the northwest part of the country just about forty (40) miles from Turkey and one hundred fifty (150) miles from the Russian border. To the east of the city extend the Kurdistan Mountains - home of the independent war-like Kurds. I mention this because all three countries have played a role in my life.

In our family, I was the oldest of five living children, three sisters and two brothers. As the rest of the Assyrians, we were a close knit family. Our social lives were centered around church activities. Two of the most important social, as well as religious events were Christmas and Easter.

While in the United States, Christmas calls for more activities and greater celebration, In Persia, Easter Is considered a more important Christian holiday, demanding more extensive festivities. Christmas to our people are purely a religious holiday. For us children, it meant memorizing and reciting long Bible Passages and religious poems during special services both in church and school. But at Easter, which came during the most delightful season of the year, people from some forty villages Surrounding the city of Urmia, dressed in gorgeous colors, would gather in churches to celebrate the Risen Christ. Then they would gather to have a festival with music, games, refreshments and dancing.

Life in Persia was not all fun and games. We had to attend school. There were no Public schools, but every Christian church had its day schools. The main textbook was the Bible. From it, we learned not only moral and ethical Standard, but also reading, writing, grammar and history. Naturally, the children in our family attended my father's church school which related to the Presbyterian Mission. (We were later to be held captive in those same mission compounds). My education ended when I received my degree from Fiske Seminary and was eligible to teach. In fact, for a short time before the onset of war for us, I had charge of and taught a group of Jewish girls.

For centuries, the Assyrian Christians, living among Muslims and under Moslem government, lived with persecutions, violence, and constant oppression without right of redress.

Without going into a discussion of world politics, it is important to mention that the Russians had come to Urumia. First, they came with their own Mission in 1897, later with their army of occupation. They said it was for "the pacification of the country" which was their excuse then and has been to this day.

Soon it was necessary for them to find desirable accommodations for their officers. I remember having to vacate our family's living quarters and moving into the crowded servant quarters to make available accommodations for the Russian officers. Later, this kind action on our part resulted in saving my father's life. This was during the Czarist Russian era. I might also add that Russian presence in this section of Persia resulted in comparative safety for the Christians.

As early as 1913, ominous clouds for the Christians in that part of the world was gathering. First came the general massacre of the Armenian Christians in Turkey. Two years later that blow fell on my people. This time the Turks were joined by the native Muslims and Kurds from surrounding mountains. First, they began massacring the Christians that lived in the Kurdistan Mountains and the surrounding villages. Those who escaped the massacre came to the plains of Urmia. Several families found refuge in our home, the overflow using our summer home, yard and Stable.

Before Turkey's entrance Into World War I, an attack was made by their officers upon the city of Urmia. However, the remnant of Russians in Persia repelled the attack. How well I remember the sound of guns and the confusion all around us within a few blocks of our home. While my mother and grandmother shielded us in a safe place, my father was meeting with Dr. Shedd, the head of American Missions, and representatives of Nationalist governments trying to establish a semblance of peace. Soon they were to learn that they could not stem the tide of the advancing

Turks, Kurds and local fanatic Muslims.

On January 15, 1915, without warning, the Russians were suddenly called home. At the meeting, my father was told that there was no hope for the Christians except probably under the American flag in the Mission Compounds. However, Dr. Shedd had told my dad that under no circumstances should he remain in Persia because he was a religious and much respected leader, it would be impossible to protect him even under the American flag. There was no way he could escape as the native Muslims had hid every means of transportation.

At that crucial moment, the Russian officers who had occupied our family living quarters, were in their horse-drawn carriage loaded with boxes of their belongings and money, which they had not had time to distribute to the Russian Army, ready to leave via Lake Urmia for Russia. When they heard my father's plight, they rolled one of the boxes out of their carriage and put him in its place. The only thing my dad took with him was a few pieces of gold which I had received as a wedding gift and a few pieces of bread wrapped in my grandmother's kerchief. We were advised to leave all and escape to the mission compounds which were about a mile from our home. This we did as soon as we saw our father off.

By now the Turkish Army was approaching the city limits and Christian families from nearby villages were pouring into the mission compounds. That is, those who could escape the massacre at the hands of Turks and native Muslims, as well as freezing winter weather. By this time, the word "Jihad" (Holy War) was being heard all over this part of Persia.

The word Jihad has little impact on those who have not experienced it. In the first place, it is one of the five principles of the Moslem Creed. It can be declared at any convenient time. It gives permission to the devout Moslem to kill, by any available means, any non-believer (Non-Moslem) would thus gain entrance into heaven regardless of the kind of life they had led on earth.

To spare you too many gruesome details of what this meant to our people, I will give you only two examples. My own aunt was killed with a rake while fleeing for her life. A widow friend and her two young sons, while trying to reach the Mission Compound, was caught and told she would be safe if she denied her Christ and became a Muslim. She had refused to deny her Savior. After torturing her and decapitating her two sons, one on each knee, they had turned to plunder and kill other refugees. Somehow, she had mingled with the crowd and finally arrived to the safety of the American flag, only to be completely out of her mind, repeating the incident over and over again. She finally died without regaining her sanity. Hundreds of such atrocities were brought upon our people. First, our young men were lined up and shot, then our young women were violated and taken captive, then the children and elderly were killed. But enough of this.

Those of us who were fortunate enough to escape to the Mission Compounds suffered in other ways. First, people were packed in like sardines in the few available rooms. My father's church was packed so tight that people had to squat day and night - no room to lie down. Here they lived on and under the pews, on the altar and in the aisles.

Our family was packed in a small school storeroom. As can be expected, diseases broke out. People died in such large numbers that big holes were dug in the mission yard and the dead piled up in them. When we arose in the mornings someone had dug up the bodies and stolen the clothes from them.

As if this were not enough, I remember the times when the rumor would spread that "they" are trying to break down the gates of the compound and the missionaries are helpless in preventing it. This would throw all of us into a state of panic. At a time like this, my mother would crowd all of us in the room, stand in front of the door and say, "They will have to kill me first before they touch any of you." I also remember that at night, my two sisters and I would have to sleep under Miss Schoebels' (a maiden lady missionary) bed where

we would be safe since they would not dare to enter an American ladies bedroom.

Obtaining food for the thousands of refugees who had left their homes and escaped with only the clothes on their backs was another problem faced by the brave American Missionaries. Drs. Shedd, Packard, (whose son David is part owner of Hewlett & Packard), Mueller, McDowell and their families. Through hard work, money and diplomacy, they were able to persuade the natives to supply them with flour and bread. But it was not uncommon to find nails, pieces of glass and other foreign objects purposely added to any food that they supplied. With such meager and adulterated food, crowded and unsanitary conditions, it was inevitable that pestilence and death would follow.

About my family, my mother was busy nursing my two sick brothers. Our grandmother and maid tried to keep my two sisters away from the sick and dying. I was busy taking what meager food we could share to a Russian priest who was unable to flee. Who spent months in a prone position on the roof in the eaves of our church, where no one, but our family knew of his existence. Added to this was our concern about our father with whom we had had no communication. Neither he or we knew whether the other was alive.

As conditions worsened, our missionary friends were more and more concerned about the young girls under their protection, particularly our family. So, they advised my mother to hasten my marriage to a young family friend who was an American citizen. He had just returned from the U.S. and had graduated as a watchmaker and was representing the Waltham Watch Company in Iran. That is how, at a tender age, I became Mrs. Jones. Why did my husband, a watchmaker, learn to work on sensitive instruments? For a very good reason; while we were in the Mission Compound a Moslem officer came up to my husband and demanded him to repair his binoculars. Fortunately, my husband was a master watchmaker and could make a part if he didn't have it in stock. In this case, he had to make a part, but when the officer tried it on the

roof, it didn't work. In his haste, he had put it in backwards! This he quickly corrected and the binoculars worked. If they hadn't, it would have meant curtains not only for my husband, but probably for a number of others along with him, I can tell you he said his heart was beating extra fast under the tension as he was going up to that roof!

Because of the strategic importance of Persia to Russia, on May 24, 1915 once again the Russian Army returned to our city and with it, returned safety for Christians. After five months of Captivity our "prison" gates were opened: Within a few days, the refugees began to return to their broken families, plundered ruins that once were called Home.

Among the returnees from Russia was my father. You can Imagine the Joy of our reunion after not knowing for months whether he was dead or alive!

Our joy was short lived when we returned home to find all our material possessions are gone and our building in ruins. An attempt was made to burn what was left by heaping all my father's books (He had the largest individual library in Persia) in our parlor and setting them on fire. No one knows what extinguished the fire before it burned the entire house. Like the rest of the refugees, my family started from scratch to rebuild and refurnish our ruined homes. However, some went to Russia, others to Tabriz, another Persian city. My husband, my older brother and I were among the latter.

In Tabriz, life for us was fairly safe. My husband opened a Jewelry, engraving and watch repairing store - as our agent for Waltham Watch Company. I kept house and helped him wherever I could. Our oldest daughter, Mary, was born here. My brother returned to join the rest of our family.

After four years in Tabriz, clouds of unrest began to gather and we moved to Kazvin, Persia where we stayed for about a year and learned about the sad and horrible plight of those whom we had left behind in Urmia. Once again, they had had to flee from Urmia, leaving all possessions

behind. This was the result of the Russian Revolution which necessitated the withdrawal of their troops from Persia and left the Christian community to the mercy of the religious Moslem fanatics. We "also learned that during this Flight, both my mother and older brother along with 15,000 refugees had died of hardships such as scorching heat, thirst, hunger and terror. This too, is a horror filled heart rending story which has to be told at another time.

When we heard about the plight of our loved ones, we left Kazvin and moved to Hamadan, Persia. After a short, uncertain life here, we once again, along with a small remnant of refugees, moved to Baghdad, Iraq. At the time, Baghdad was under British occupation, under whose rule we felt Safe. Our second daughter, Madeline, was born here.

However, this was not to be our last home for long. Our next move was to Marseille, France, where the Jones' became farmers. Another daughter, Margaret was born on the farm. After three years of struggle, we decided that farm life was not for us.

During all of our wanderings, my husband yearned to return to America where he had spent his youth and where he had learned his trade. So, France was not our last home. This time, we emigrated to the United States and settled in New Britain, Connecticut. Again, we started from scratch. We worked hard from 10 - 12 hours a day. After many hardships and self-denials, we were able to buy a house, educate our daughters, and open a jewelry store. We established a reputation of being the most honest, and the best watch repairers in the area!

In 1953, my husband and I were ready to retire to a more leisurely life in San Jose, California.

Music, Film & Television

Meet Faia Younan

Acclaimed Assyrian-Syrian Singer

Courtesy of abouther.com



Rarely is the ancient language of Assyrian featured in contemporary popular music but one artist keeping the beauty of the language alive is Faia Younan, an Assyrian-Syrian singer and activist from Syria, and the voice behind the hit title "To Our Countries." Her songs, written in Assyrian, bring diversity to today's Middle Eastern music scene, and are a symbol of the true nature of the region, one that is ethnically diverse and rich in history. Younan is also known as the first female artist from the region to launch a debut through crowdfunding.

Younan was born in 1992 to a Christian Assyrian family in the Syrian village of Al-Malikiyah and moved between Damascus and Aleppo growing up. She and her family relocated to Sweden by the time she was 11 and would go on to study Social Sciences at University of Glasgow in Scotland. In her twenties, Younan became a volunteer at the Swedish Red Cross, and also sang at cultural events. In fact, she loved to sing since when she was a kid, and she would even sing at her cousins' weddings. It was also a way to heal her soul after losing her brother in 2008. But, perhaps, she didn't anticipate what came next. Syria was going through turmoil



during the first half of the 2010s and, by October 2014, it inspired Younan to do a collaboration with her sister, Rihan. The pair produced a video together titled "To Our Countries," which tackled the problems facing the region with rendition of songs by the Lebanese diva, Fairuz. The video became a viral hit, encouraging Younan to take up singing as a full-time career. And, as they say, the rest is history!

Younan went on to launch her career in 2015 with her debut single "Ohebbou Yadayka" ("I Love Your Hand"). However, she did this by crowdfunding a total of \$25,000 through 119 contributors, which became a social media phenomenon amongst supporters. It may seem ordinary in usual circumstances, but this earned Younan a spot on the Guinness World Records as the first female singer from the region to crowdfund a debut. She was officially certified in 2018. Throughout the years, Younan

would go on to produce new singles and release her first album "A Sea between Us," in addition to going on a tour across Europe with Damon Albarn and the Orchestra of Syrian Musicians, and collaborations. On January 30, 2020, she teamed up with John Legend at a highly anticipated gig at the Coca-Cola Arena in Dubai. Currently, fans can listen to all her songs on iTunes, Google Play, and Spotify.





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Assyrian Church of the East Relief Organization

5050 CHURCH ST. SKOKIE, IL 60077 USA - TEL: 1(773) 248-0052 FAX: 1(773) 248 7094

April 27, 2022

Assyrian Foundation of America
PO Box 2660
Berkeley, CA 94702

Dear Sargon Shahbaz:

On behalf of the Assyrian Church of the East Relief Organization, I would like to express our sincerest thanks for the most generous donation.

The donation of \$5,000.00 you have made is very important to us and will help our displaced Assyrian people in country of Ukraine.

Thank you again for your support and God bless.

By the Grace of God,

+Paulus Benjamin

Bishop of the Eastern United States
Chairman of ACERO-US



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P. O. BOX 85
MT. PROSPECT, IL 60056
CELL: 1-847-404-1055

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The below list includes donations received from March 1, 2022 - May 31, 2022 only!
Any donations received after 5/31/2022 will be included in the next issue of the Nineveh Magazine.

Thank you for your generosity and support.

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Robert W. DeKelaita

A Modest But Great Challenge

Will the Church of the East overcome internal division and get on the road to progress?

Chicago, May 15, 2022

The Church of the East¹ has been through turbulent times across the centuries; conquests, persecution, genocide, and the destruction of whole communities. Despite the many difficulties, the Church survived largely among the very people that formed its foundations and are most associated with it, the Assyrians, maintaining its own unique Christian faith and cultural heritage. This month, bishops of the Church of the East have come together to lessen their difficulties and end the most recent schism.

Since 1920, the Church of the East was headed by Mar Eshai Shimun XXIII², who had been Patriarch since his consecration at the age of 12, having succeeded his uncle, Mar Polous Shimun in a line of hereditary succession going back hundreds of years. As a result of Mar Shimun's involvement in his nation's political struggle in Iraq after the First World War, he was exiled to Cyprus by the Iraqi government with the support of the British in 1933. In 1940, he came to Chicago and lived there until moving to California in 1954. Unlike their Patriarch, most of the Assyrian members of the Church of the East had lived in Iraq, Iran, and Syria.

In 1964, a dispute erupted between the Patriarch and Metropolitan Mar Toma Darmo, who had been consecrated by Mar Shimun for India. Mar Toma was critical

of the patriarchal hereditary succession that he felt was advocated by his patriarch, and of the 'modernization' being advocated by Mar Shimun in the West, including Mar Shimun's switch from the Julian to the Gregorian calendar. The dispute between the patriarch and Mar Toma led to a schism within the Church in 1968, when Mar Toma came to Iraq and was elevated to the position of a rival Patriarch in Baghdad. One year after his consecration as Patriarch, Mar Toma died. Mar Addai II succeeded Mar Toma and became Patriarch from 1972 until his death in Arizona in 2022. Though the two hierarchies had no Christological disputes, they operated independently of each other. Mar Shimun had difficulties of his own within his Church and in 1975, after his resignation and subsequent marriage, he was assassinated in California and a new Patriarch, Mar Dinkha IV, who had been the bishop in Iran, was elected in 1976 in London. The two Patriarchs, Mar Addai II, who resided in Baghdad, and Mar Dinkha IV, who resided in Morton Grove, Illinois, tried but failed to reunite their Church. With the passing of both Mar Dinkha and Mar Addai, and the selection of a young, American-born, new Patriarch for the Assyrian Church of the East in Erbil, Mar Awa III, expectations of a reunion grew. The new Patriarch made clear that resolving the 1968 schism was a priority and so Chicago, the Patriarch's birthplace, has become a place to attempt to solve the problems that occurred in 1968 Baghdad.

Why is this attempt important? Many speculate that there has never been a time when the Church's faith and cultural heritage have been in greater danger of losing their existence. For the first time in its history, most adherents of the Church are no longer in

Mar Toma Darmo was a Metropolitan who became the rival patriarch in 1968 and headed the Ancient Church of the East until his death in Baghdad in 1969.

1 The Church of the East is today divided into the Apostolic Catholic Assyrian Church of the East ("ACOE"), headed by Patriarch Mar Awa III, and the Ancient Church of the East ("ACE"), which was led by Patriarch Mar Addai II, until his recent passing. However, one must also include the Chaldean Catholic Church, led by Patriarch Louis Sako which is, for all practical purposes, also a Church of the East but in communion with the Roman Catholic Church and under the administrative rule of the Pope, unlike the other two Churches.

2 "Mar" means lord in Assyrian and often proceeds the name of a saint, monk, patriarch or bishop. In modern Assyrian usage, its absence – for example to refer to Mar Shimun as simply Shimun – is the mark of an insult.

the East, but in the West, where the Church of the East's role as a religious, social, and cultural gravitational force is of paramount importance. Although Mar Awa was consecrated in Erbil and has brought back his patriarchal seat there, the survival of the Church in the West is critical. If the Church is unable to organize itself and tackle issues that have threatened larger denominations, such as the growing secularism

and assimilation into larger societies in the West, it is doubtful that it could live on – either in the East or the West. On the other hand, the Church and the Assyrians in charge could view ending the schism as a challenge they are both willing and able to undertake and solve before moving on to greater tasks; improving their pastoral skills and reach, enhancing their administrative services, building better and more innovative relations with parishioners, introducing necessary liturgical reforms, and establishing libraries and schools for their coming generations and priests.



Following the death of Mar Toma Darmo, Mar Addai II became patriarch of the Ancient Church of the East, residing mostly in Baghdad, until his death in Arizona in 2022.

will come in steps, sometimes big and sometimes small, but always in the right direction. One direction that is right is the recent attempt to end the existing schism. A recent article in Asia News noted that the "union, formal but also practical, is the only way to face the danger of [the Assyrian Christians'] slow but inexorable disappearance that has hung over them for decades." (Asia News, April 23, 2022) Being mindful of this, the six bishops

have indicated that they are hopeful and positive about their chances to end the schism and reclaim their glorious past. That past is important to the Church, the Assyrians, and the world. It is also an essential part of the collective memory of Assyrian Christians.

Assyrian Christianity is linked to the apostles. According to the Doctrine of Mar Addai and Mar Mari, Assyrians witnessed "the signs which Mar Addai did, and those of them who became disciples, received from them the hand of the priesthood, and in their own country of the Assyrians they taught the sons of their people, and houses of prayer they built there secretly..."³

The advancement of the Christian faith came gradually in Assyria as it competed with and even adopted the ancient faith practices of the Assyrians. As the Christian creed grew, competing doctrines explaining the nature of Christ developed and eventually led to the formation of two prominent churches on Assyrian soil; the Church of the East, centered in the heartland of Assyria, and the Syriac Orthodox Church, mainly out of Antioch and in Western Assyria. Both the Church of the East and the Syriac Orthodox Church based their liturgy in the Syriac language and grew out of the same cultural and linguistic environment rooted in the Assyrian population and landscape.⁵

As the ancient state structure of Assyria disintegrated, the hierarchical structure of the Church became the lead organizing

3 Assyrian Christianity is a reference to all of the churches whose cultural and linguistic foundations are based in Assyrian/Syriac, including the Chaldean Catholic Church, the Syriac Orthodox Church and the Syriac Catholic Church.

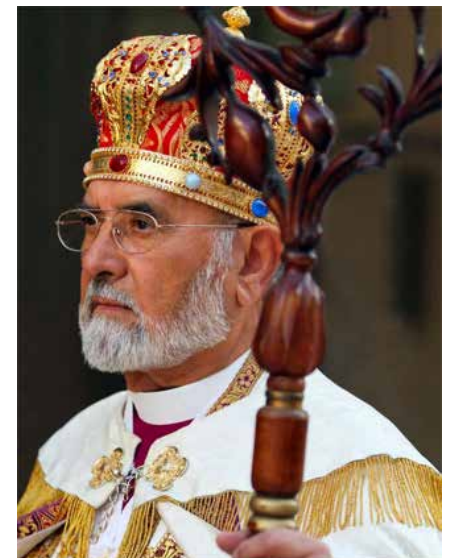
4 See *The Doctrine Of Addai The Apostle: The Syriac Version* (The Development Of The Gospel Of Abgar) Edited And Translated From Syriac by Daniel Deleanu.

5 The Church of the East was and is often termed the "Nestorian Church" or the "Persian Church" erroneously. The Syriac Orthodox is also erroneously known as the Jacobite Church.

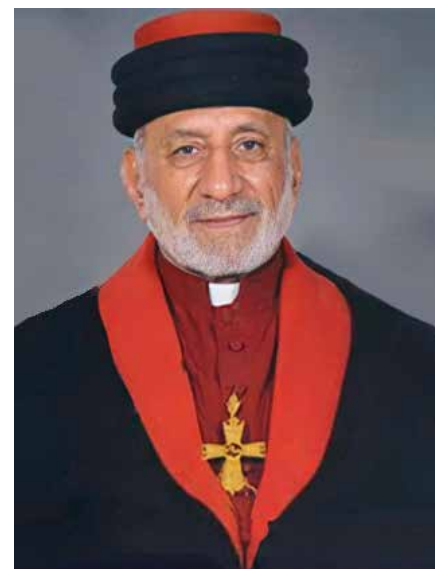


Mar Eshai Shimun XXIII (left) with Mar Toma Darmo, after the latter's consecration in California in 1952.

The current schism offers the Church – both clergy and parishioners – an opportunity to get on the 'right side' of history and eliminate this internal division. This effort is viewed by the Assyrian public as a litmus test of sorts, a symbolic gesture of competence in handling difficulties. If the Church is unable to heal its own wound, its chance of succeeding in other matters is questionable. Indeed, Assyrian Christianity³, as a unique religious and cultural institution, could be on the road to extinction one misstep at a time. And the inability of Church leaders to 'fix' this internal division is a step toward extinction. On the other hand, a healing of the schism would present members of the Church and outsiders as well a symbolic and concrete indication that this accomplishment is a step toward a renaissance. A renaissance, like extinction, will not come all at once. It



Mar Dinkha IV was patriarch of the Assyrian Church of the East from 1976 to his death in Chicago in 2015.



Mar Gewargis III became patriarch of the Assyrian Church of the East in 2015 until his resignation in 2022.



Mar Awa was consecrated patriarch of the Assyrian Church of the East in Erbil in 2022, becoming the first American-born patriarch of the Church of the East and the first in hundreds of years to restore the seat of the patriarchy in Erbil.

force for the Assyrian population. The Church of the East developed both a provincial center in Assyria, centered in the cities of Nineveh, Arbela (modern Erbil), and numerous other Assyrian towns and villages, and a more cosmopolitan church in central Mesopotamia, in the cities of Seleucia and Ctesiphon, where the Sasanian empire reigned prior to the arrival of Islam⁶

From central Mesopotamia, under both the Sasanian empire and later the Abbasids, the Church's missionaries went forth to convert non-Christians into its fold. Starting from the Sixth century, the Church of the East began the greatest missionary enterprise undertaken by any Church. At its Apex, the Church of the East's members in Asia outnumbered the Christians of the Catholic and Orthodox churches combined as its churches dotted the landscape from China to the borders of the Byzantine empire. The Church of the East converted Arabs, Turks, Kurds, Persians, Indians, Chinese, and other peoples in Asia.

Unlike European Christians, who were supported by powerful monarchs with military might, the Church of the East used intellect and diplomacy to win converts. "For behold," states Mar Timotheus, Patriarch of the Church of the East (780-823 AD), "in all of the lands of Babel, Persia, and Assyria, and in all of the Eastern lands and amongst Beth Hinduwaye (India) and indeed amongst Beth Sinaye (China), amongst Beth Turtaye (Tatars) and likewise amongst Beth Turkaye (Turks) and in all of the domains under this patriarchal throne – this [throne] of which God commanded that we be its servants and likewise its ministers – that one who...is from eternity, without increase, who was crucified on our behalf – is proclaimed, indeed in different and diverse lands and races and languages."

Patriarch Mar Timotheus personified the spirit of the Church of the East at the time; a love of learning and intellect combined with energetic zeal to spread the Christian faith and to grow and strengthen the Church. Through the efforts of Mar Timotheus and many Patriarchs, bishops and priests like him, the Church of the East left its mark on the spiritual and physical landscapes of various countries in Asia. Today, millions of Christians in India trace their membership in the Church of the East and the Syriac Orthodox Church to the missionary efforts of the bishops, priests, and monks of the Church of the East from Assyria.

The once-thriving community of the Church of the East, however, was unable to maintain its existence like the Christian communities of the West. Inter-Christian rivalries, periodic persecutions by Muslim rulers, and, finally, the Mongol invasions of Timur in particular, devastated the Church of the East and the Syriac Orthodox Church. Timur's massacres and pillages of all that was Christian reduced Assyrian Christianity to a miserable state in the Middle East.



The bishops of the Church of the East represent a particular Christian faith with a unique cultural and historical significance that is the foundation of the Assyrian Christian identity.



Mar Awa III, accompanied by his bishops Mar Aprem of Syria and Mar Abres of Iraq, in a recent visit to churches in the Assyrian heartland.

At the end of the reign of Timur, Assyrian churches were nearly eradicated. In two locations, however, they survived; in the provinces of Assyria [which had retained its name in Christian] (in the districts of Beth Garme, Adiabene, Arbela, Karkh dlbeth Seluq [Kirkuk], Nuhadra [Dohuk], Nineveh [Mosul], etc.), where the church had acquired much of its sustenance, and in the Hakkari mountains of today's southeastern Turkey as well as in Urmia and Salamas in today's Iran, where the Assyrians lived largely an isolated existence until being evicted by Kurds and Ottoman troops during the First World War. Additionally, the Indian members of the Church remained faithful in the Malabar district in southern India. All the other diocese of the Church of the East were lost.

The Syriac Orthodox Church suffered much as well. Toward the end of the thirteenth century, Bishop Bar Hebraeus found "much quietness" in his diocese in Mesopotamia. Syria's diocese, he wrote, was "wasted." Only a few, according to a scholar of the Syriac Orthodox Church, survived the "blood-soaked decades."⁷

Despite all the difficulties and calamities they had endured, Assyrian Christians survived and persisted. In the Sixteenth century, the Church of the East splintered because of internal disputes, resulting in the formation of the Chaldean Church, which came into union with Rome. The Syriac Orthodox Church also fractured and from it was formed the Syriac Catholic Church in the seventeenth century. Still later, the Church of the East splintered again, resulting in the formation of the Ancient Church of the East in 1968 being now addressed in Chicago. The split between the two sides of the Church of the East is based on administrative, rather than Christological differences.

In Chicago, bishops from both sides struggle together in the hope of reviving confidence in their ancient Church and, perhaps for the first time in decades, taking a concrete step toward the much-anticipated reunification. One announcement asks parishioners to pray for the bishops so that they can "restore the Church of the East to its glory." If the history of the Church of the East, and of the Assyrian people, inspires the bishops, they will likely find a way to take a step in the right direction toward reunification and end of the schism. They will likely recall the glory of their ancient Church, realize the dangers they face as a people and a faith community, and become inspired, just as their ancestor Patriarch Mar Timotheus, to build and strengthen their Church and to become a stronger gravitational force for their people in the diaspora and the Middle East.

No doubt, the turbulent centuries and the recent experiences of the Church and its people will be recalled and contemplated by the bishops as they consider the judgment of future generations if they fail.

All eyes are watching and waiting for hopeful signs of the end of the schism and a new beginning. It is now in the hands of the bishops to lead their Church and people to overcome a challenge that may seem modest but could have great consequences that may "restore the Church of the East to its glory."

⁶ The Sasanian empire reigned from 224 to 651 AD.

⁷ Joseph, John; Muslim-Christian Relations and Inter-Christian Rivalries in the Middle East; The Case of the Jacobites in the an Age of Transition, p. 17



Assyrian Villages in the Ottoman Empire and in Urmia prior to WWI. Presented by the Assyrian delegation at the 1919 Peace conference. Darker colors indicate higher concentration of Assyrian inhabitants.



*The Soleiman Family
Timothy Soleiman is in the front row, far right*

The Life of Timothy M. Soleiman: *An Autobiography (Part I)*

For as long as I can remember, my father, mother and forefathers, and from what I heard from my parents and other relatives, never wrote anything regarding the past generations. The most I know, I am writing herein. By nationality I am an Assyrian, a Christian. For over 2000 years, our forefathers lived in Persia, now called Iran. A thousand years ago, there were Assyrians Christians all over Iran, in all the big cities like Esphahan, Shiraz, Hamadan, Tabriz, Tehran and Mashhad. After the Arabs conquered Iran, many Assyrians were massacred. Since then, and up to now, the Assyrians have been massacred every 5 or 10 years. At the beginning of 20th century, Assyrians were only found in city of Urmia, now called Rezaïyeh. The Assyrians also lived in the Kurdistan mountains. They were reduced in numbers by their enemies. In 1914, there were about 40,000 of them living on the plains of Urmia and Salmas, near Lake Urmia. During First World War, they fled Urmia and walked a long way up to Baquba, Iraq. It took over a month and a half and many were either killed or died of disease. Ultimately, those who survived settled in Iraq, Syria, the USA and some returned to Iran, specifically to Rezaïyeh (old Urmia), Kermanshah, Hamadan, Kozun, Abadan, and Tehran.

My ancestors

My mother's name was Shulamit. Her mother was named Mary and her father's name was Sargis. Sargis was a carpenter. He died very young, at only 36 years of age. My grandmother became a widow after only 10 years of marriage. She was 28 years old. She had 4 daughters, my mom was the oldest. Her sisters were Anna, Khanie, and Nargis who died at 18 years old. My mother also had an older stepsister named Rachel. My mother's grandfather was named Khoodo and his wife was Banufsho. Khoodo's, father was Masogul. He had made pilgrimage to Jerusalem, and so was referred to as Mughdusi Marogul.

Because there was little to no work in our country, our people used to go work in Russia for a few months and then return home. Many of them used to walk. Sometimes it took them, a month and a half to reach Tiflis (current day Tbilisi in Georgia).

My father's name was Mushel. He had a brother named Aviz who was much older. Aviz' son Isaac died in Tiflis at a young age. He accidentally cut his leg with an ax. The cut became infected and he died of blood poisoning. Isaac left behind four sons, along with his widow Shakar. Aviz was also the father of Rabi Joseph, Sargis, and David who was the same age as my father.

My father went to Russia as young boy. When he was 35 years old, he came to Urmia and married my mother, who was 20 years old- just graduated from the American Presbyterian School, Fiske seminary. My mother's first daughter was named Nargis. Before she was born, my father went to Russia. While he was there, my mother became ill and was taken to the American Hospital in city of Urmia. During that time, my grandmother took care of my infant sister (6 months old). She was my father's mother who was living with my mother. She was quite old by the standards of those days, about 75 years of age. She wasn't able to take proper care of my sister while my mother was in the hospital and so the baby died. When my mother came back from hospital, she learned that her daughter had died. She was broken-hearted for a long time thereafter. She couldn't forget Nargis. My father returned from Russia after 3 years. Shortly thereafter, I was born in November 1898.



Bishop Mar Yohannan¹



American Mission Hospital in Urmia, early 1900s



Bashlik

Once again, my father went to Russia and stayed there for seven years. I had not seen my father at all during that time. My grandmother died before I was born. So, my mother was left alone with me. In 1905, my father came back. I was 7 years old, in first grade. I remember the moment when he returned. It was in the wintertime, in the afternoon. My cousin Sargis, the son of Aviz, came running to my school. He cried out, "Tima, your father has come!" I couldn't believe it. When I went home and opened the door, I saw a man there who I didn't recognize because he had left when I was very young. I was bashful and ran away to my grandmother from my mother's side, Mary.

My grandmother, Mary, was a teacher in a school called Rabi Polus. In that school, there were about 50 young girls. These girls were from poor Assyrian families who couldn't pay for boarding at the Fiske seminary. Thus, their education was free. There, they learned to read, write, and weave Persian rugs. My grandmother was principal of the school, in charge of all those girls. I told my grandmother that my father had come back from Russia. She was very happy. She quickly got ready and we walked to my home which was about one mile from her house. There were no cars or carriages to carry people to different parts of our town. Most of the streets were narrow and could not accommodate a carriage.

My father had brought back gifts for me from Russia: a pair of boots and a Bashlik. This is a kind of head cover used in winter in Russia (a sort of cape). He had also brought back almonds from Kushi. At that time, it was very common for people returning from Russia to bring back bags of almonds from a town called Kushi, near the Iranian border. The almonds would be offered to visitors that would come to our house.

When my father returned in the winter, there was more than a foot of snow on all the roads. He returned with a few other Assyrian men. The roads were very dangerous at that time and travelers were often robbed or killed. My father and his friends were lucky to make it home safely.

However, I remember two incidents that occurred just before my father returned, not far from our town in Kashro Gaduk, in a pass about 20 miles away.

The first story is that of an American missionary named Labryano and his servant. They were traveling on horseback when, all of a sudden, they were attacked by robbers who took everything they had, forced them to the other side of the hill and killed them. Secondly, my mother's aunt and cousins were robbed. Everything they had was taken, including their clothes. They were left only with their underwear. Every penny they had was stolen, as they were carrying the money that they were going to use to go to the United States. They had to go without clothing to Khoi, a city between our town and the Russian border. They wrote to their relatives, explaining what had happened. Their family sent them money by mail so that they could buy clothes and have money to go to the U.S. At that time, it took over a month to reach USA. Most people would travel in 3rd class on ships. The cost was \$100.00 per person.

After 1905, my father did not leave home any more. He was a good carpenter. His first contract was to make doors and windows for a Russian mission called Mira. Later, he and another carpenter became partners. For many years they made doors, windows, tables and other furniture for the townspeople. I recall him building a big sloping rounded roof for the Assyrian Presbyterian Church in city of Urmia. The roof was covered by asphalt sheets brought from USA. All the other roofs were flat and covered with wood lumber beams. Above the beams, straw mats were placed over 6 inches of dirt, and over that, they use to spread 2 layers of mud mixed with straw.

In the summer, everyone in the town used to sleep on the roofs. Because all the homes were built of mud brick, they would become very hot over the course of the day and so the houses were very warm at night. No one could sleep inside in the summer. However, it was unbearable to sleep with the mosquitoes and flies buzzing

¹ Bishop Mar Yohannan was the great Uncle of Timothy Soleiman's Grandmother. He was the first Assyrian to immigrate to the United States. In 1837, he invited Miss Fidelia Fisk, a graduate of Mt. Holyoke College in America, to come and open a school for girls in Urmia. Timothy Suleiman's Grandmother graduated from this school in Urmia. His daughter Mary graduated from Mt. Holyoke College in America in 1959.



Example of a thatched rounded roof



A Russian Samovar



1904 - The gate and walls around Urmia

around when there was no breeze. Luckily, my father had bought back a big mosquito net for us from Russia. We would all sleep under it.

We used to eat dinner on the roof after sunset when it was dark, under the moon light. It was very pleasant and cool at night when there was a breeze. We used to make smoke using cow manure to fend off the mosquitoes, but they would still manage to bite us when we weren't under the net. At that time, there was no such thing as insect repellent, so natural means were used.

The house where I was born was situated in a small street not far than the largest street in the city called Kurdi Shahan, which ran east to west. It was about half a mile away from our street. The entire city was surrounded by a high thick wall. The other side of the city was a marsh about 50 feet wide and 2 feet deep. There were 7 large gates leading into the city which were closed at nighttime, around 10 pm, until early morning.

Our house was not very large; it was average. My father had inherited it from my grandfather, his father. After my grandfather's death, it was divided between my uncle Aviz and my father. Thus, each family had a small space for themselves. I believe it would have been approximately 100 x 30 sq. ft.; the length of 2 sets of buildings, from north to south of the land. We had one large living room with 3 large windows facing west. On the north side was the living room where the entrance from the street was located. Our house was one floor, with no basement. Our living room was 20 x 12 sq. ft. We had 4 large closets on the end walls 2 on each side 4 x 7 sq. ft. On the top of the entrance from street to yard, we had a room. It was on the 2nd floor; we used to call it Kashki.

We had a movable wooden ladder to go up into that room used to store provisions for winter, as that room was not heated. It was very cold in winter and very hot in summer, especially in the daytime. We kept Tluvi there; seedless Thompson grapes and other varieties. We use to tie about 10 bunches by string, separating each bunch from the other so that they wouldn't get rotten. Tluvi were about 3 feet long, they were hanged from the ceiling. We used to have about 100 of them hanging in that room. Once or twice a day, we used to bring down Tluvi for family to eat, or when we had guests after lunch or after dinner.

We had 3 full meals a day, besides afternoon tea. Early every morning the head of family would get up and light or put fire in the Samovar. This is a Russian word which means self-cooker. We got them from Russia, so we used to call them as the Russians used to call them. We don't have a name for Samovars in our language or Persian language. Samovar is a kind of kettle for boiling water. It is made of bronze or copper; it is round and long, it has four short legs. In the center is a pipe. At the end is a furnace where charcoal heats the water.

Its pipe is as long as the height of Samovar. Once a month the women had to polish it so it would look shiny and clean like gold. There were also white Samovars. Many times people would forget to put water in Samovar before putting in the fire. The Samovars would get burned and would melt. We would take it to a Samovar repair shop, and it would look just like new. Samovars were a most valuable and necessary utensil in every house. When a girl was getting married, her parents would buy one and include it in their wedding gifts, which she would bring to her husband's house.

When I was 5 years old my mother told me I had to go to Kindergarten. At first I didn't like it. I refused to go. Then my mother punished me, so I said I will listen to you and tomorrow I will go with another boy, his name was Lazar. He was our nearby neighbor. Our teacher's name was Esther. They used to call her Rabi Esther. She was very smart and well educated. She was a spinster. Her specialty was teaching very young boys from 5 to 7 years old. She had very good handwriting and could draw impressive pictures. She also had a very good voice for singing. She was the most talented woman in our city at that time for teaching children. I remember her many poems and songs. She used to teach us writing, singing, and gymnastics, among many other things.

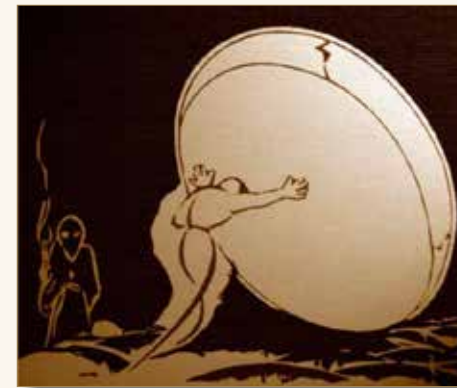
She had peculiar way of punishment if a boy would not obey her. She would make him stand on one foot. If one would steal, she would put his hand in a small bag in front of the whole class. He would be very ashamed. If a boy used bad words or if he cursed she would put red pepper powder on his tongue.

To be continued...

Books in Review

The Assyrian American Association of San Jose proudly presents the release of six publications in 2022

Kateeny the Great Trilogy



The revised version of the Kateeny Trilogy has three surprises that will delight the readers.

First, the cover page of the second and the third volume that were not illustrated in the first edition, are now decorated with the beautiful artwork of Odette Tomik, the distinguished Assyrian artist.

Second, all three volumes have calligraphic designs at the end of each chapter depicting the names of the main characters in the epic. These designs are donated by Reverent Shmuel Khangaldy, Youbert Lazar, and Edison Ebrahimi. Thus Kateeny Trilogy is a lasting literary jewel not only in poetry but also in the art of Assyrian calligraphy.

Third, the revised edition has the modern system of spelling that Rabi William introduced in order to make the reading of the Swadai language in which the epic is written, clearer and therefore more enjoyable.

Books in Review



The Last Days Of Atla Kandi

Nestled in the green meadows of the Plain of Urmia in Northwest Iran are located numerous Christian villages with a rich historical heritage.

Atla kandi, as it is known by Assyrians, is one of the oldest villages in Urmia. Its antiquity is attested by the historical buildings that are part of its landscape.

One of these buildings is the Church of Mar Gewargis. The tombstones in the adjacent cemetery attest to the antiquity of both the village and the Church. This monument is listed as a historical site by the Iranian Ministry of Art and Culture.

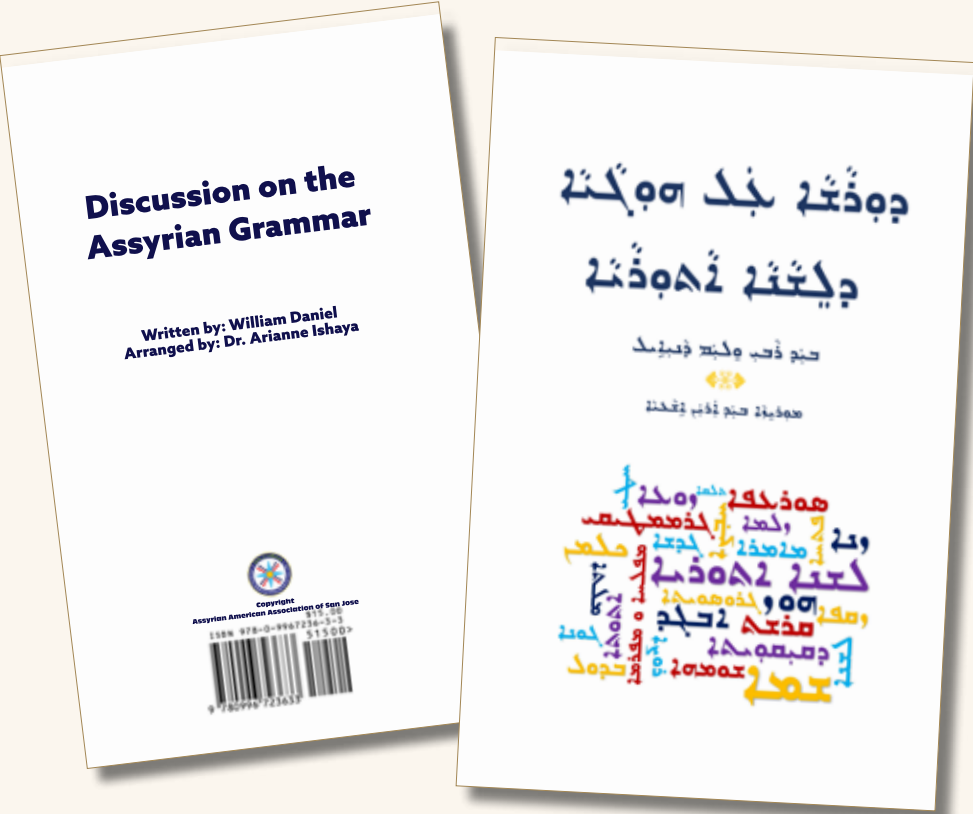
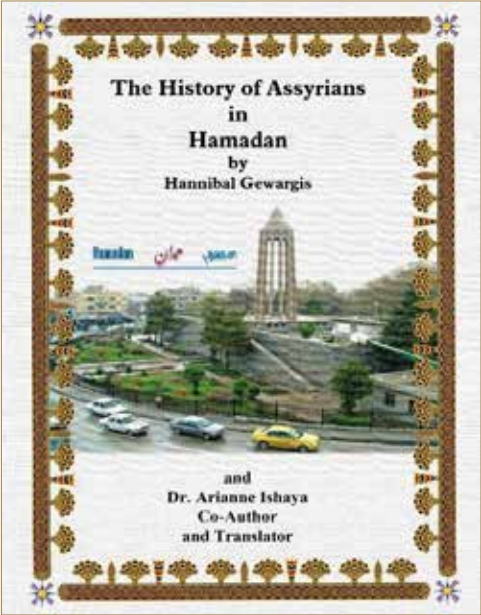
To the Church belongs the 300 year old handwritten book of Khudra (The Assyrian book of Civil and Canon Law). The codex dates back to 1719 A.D.

This book is a must read for those who are interested in the history of antiquity and ancient village communities rooted in prehistoric times.

The History of Assyrians in Hamadan

This book is a valuable contribution to the history of historical towns and cities in Iran (former Persia). In this age of constant political upheavals when civilian populations are uprooted from their home base, many readers are interested to know what happens to these displaced communities; how they cope with homelessness, and try to resurrect their culture and national identity. The Assyrians are the main subject of this study. They were uprooted from their ancestral homes in Northwest Iran during World War I. Only a fraction survived and some made their home in Hamadan as refugees. So, this book is a community study of the history of uprooted Assyrians in Hamadan.

This book is also of special interest to those who trace the history of the American Protestant Missions in Iran and their contributions to the Education, health, and welfare of the host communities.



Discussion on the Assyrian Grammer

In his Discourse on the Assyrian Grammar and Spelling, William Daniel modernizes the archaic system of spelling that makes it difficult for the readers to read texts written in the Swadai Assyrian language as the system of spelling words does not conform to speech patterns. His spelling method is based on logical grammatical principles that modernize spelling without compromising the basic grammatical foundations of the language. Thus the reader is enabled to read and enjoy his texts with ease.

Arianne Ishaya
Chair, William Daniel Cultural Committee of the AAASJ.

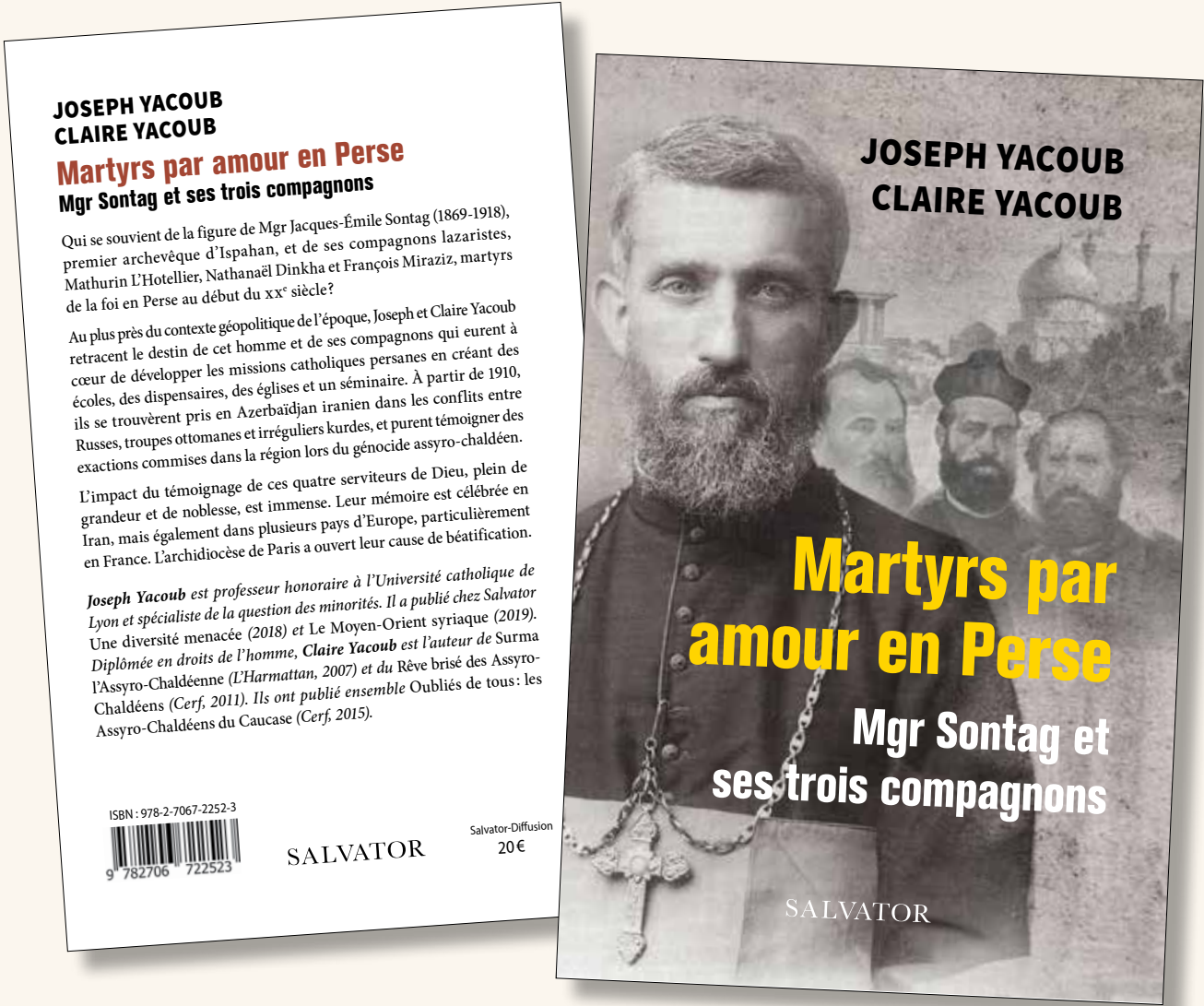
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Martyrs by Love in Persia:
Monsignor Sontag and His Three Companions

Translated and embellished by Elizabeth Mickaily-Huber, Ph.D.



Book Summary

Who remembers the names of Bishop Jacques-Émile Sontag (1869-1918), a Frenchman, and his three companions: Mathurin l'Hotellier (also French), François Miraziz and Nathanaël Dinkha (Assyrians from Khosrava)? These historical figures would eventually become martyrs of the faith in Persia (current day Iran) at the beginning of the twentieth century. Indeed, the Diocese of Paris has just opened a Cause on their Beatification (see the link for details: <https://www.paris.catholique.fr/edit-publiant-l-ouverture-de-la-55324.html>).

Alsatian by origin, Monsignor Sontag began his mission as a Lazarist priest and ultimately became the first Latin Archbishop of Isfahan and Apostolic Delegate in Persia. He was shot dead in Urmia (Persia) on July 31st 1918. Regarding the two Assyrian Lazarist martyrs, Nathanaël Dinkha was assassinated in Urmia, on the same day as Monsignor Sontag, and François Miraziz, in June of the same year. François Miraziz was martyred near Khosrava, along with Mathurin L'Hotellier.

Joseph and Claire Yacoub retrace the destiny of this man and his companions who were keen to develop Catholic missions in Persia through the creation of schools, dispensaries, churches and a seminary. Beginning in 1910, they found themselves caught up in Iranian Azerbaijan amid the conflict between the Russians, the Ottoman troops, and the Kurdish irregulars. They would eventually come to testify to the abuses committed in the region during the Assyrian-Chaldean genocide. During a new assault by Turkish and Irregular Kurdish troops at the Catholic missions (1918), Monsignor Sontag would die a martyr along with his three companions, in the name of Christ. Several other Assyrians also died during this tragedy and many others fled to into the Caucasus region of Russia and into Iraq.

About the Authors

Joseph Yacoub is a Professor Emeritus at the Catholic University of Lyon and is a recognized historian, political scientist, and specialist on the question of minority rights and, more particularly, on the complex question of the Assyrians. He has published numerous books, in addition to several hundred articles worldwide. His wife Claire Weibel Yacoub is a scholar of Assyrian history in her own right and has also published several academically acclaimed books.

Two eminent scholars of Assyrian history, Joseph Yacoub and his wife Claire Yacoub, have joined forces to produce this fascinating historical essay to be published in French on June 9, 2022.

- Monsignor Sontag and his three Lazarist companions are historical figures who were martyred among the Christians of the Middle East
- They were eye witnesses to the history of the Assyrian-Chaldean Genocide (1915-1918)
- A Cause has been opened and their beatification is currently under review under the auspices of the Catholic Diocese of Paris

Publisher Information:
Editions Salvator – 103, rue Notre-Dame des Champs F-75006 Paris www.editions-salvator.com
Press Contact : Thomine Josseume +33 (0)6 88 32 88 77 tjosseume@editions-salvator.com
ISBN : 9782706722523 Format : 140x210 192p
18€ French Title “Martyrs par amour en Iran Mgr Sontag et ses compagnons”

ARCHEVÊCHÉ DE PARIS

Ouverture de l'enquête canonique diocésaine

Concernant la cause de canonisation

**de Mgr Jacques-Emile SONTAG, prêtre de La Mission, et de ses trois compagnons,
François MIRAZIZ, Mathurin L'HOTELLIER, Nathanaël DINKHA, prêtres de La Mission, martyrs.**

Prot.N. 3457

EDIT

En juillet 1918 mouraient à Ourmia (Iran) ces quatre religieux de la Congrégation de la Mission. Leur renommée de martyr et les signes obtenus par leur intercession progressant toujours malgré les années, la demande formelle étant présentée de commencer leur cause de canonisation et d'en donner connaissance à la communauté ecclésiale, nous avons décidé, ayant reçu l'avis positif de la Conférence des évêques de France et le Nihil obstat de la Congrégation pour les causes des saints, d'ouvrir cette cause par décret du 6 janvier 2021.

Nous invitons tous les fidèles à nous communiquer directement toutes les informations susceptibles de donner prétexte, de quelque manière, à douter de la renommée de martyr des Serviteurs de Dieu.

Selon le droit de l'Eglise, nous ordonnons aussi par le présent EDIT, à tous ceux qui en posséderaient, de remettre au Président de la commission d'enquête, dans les délais les plus brefs, tout écrit, édité ou non, qui aurait pour auteur l'un des Serviteurs de Dieu, et n'aurait déjà été consigné à la Postulation de la Cause, et tout document intéressant cette cause. Ceux qui voudraient conserver les originaux pourront en présenter la copie dûment authentifiée.

Ces documents doivent être adressés au Président de la commission d'enquête pour cette cause, 17 rue des Ursins à Paris 4^e.

Enfin, pour promulguer le décret d'ouverture du 6 janvier 2021, nous ordonnons que le présent EDIT soit publié dans Paris- Notre-Dame et demeure pendant deux mois sur le site internet du diocèse de Paris.

Donné à Paris, le 6 janvier 2021


M. Michel AUPETIT

Archevêque de Paris

Par mandement,

Jean-Marie Dubois, chancelier



**Announcement of the Opening of Cause for Canonization of
Mgr. Jacques-Émile Sontag and his three companions**

Translated by Elizabeth Mickaily-Huber, Ph.D.



Photo Courtesy of: Giuseppe Felici, public domain via Wikimedia Commons

On January 6, 2021, Monsignor Michel Aupetit, Archbishop of Paris, signed the decree opening the Cause for Canonization of the Lazarist missionary, Monsignor Sontag, and his three companions, François Miraziz, Mathurin L'Hotellier, and Nathanaël Dinkha, all martyred in Iran in 1918.

The aforementioned missionaries of the Congregation of the Mission died in Ourmia (Iran) in July of 1918. Their reputation for martyrdom and the signs obtained by their intercession continue to this day, despite the passing of many years. A formal request has thus been presented to begin their Cause for Canonization and to make this fact known to the Ecclesial community. Having received a positive response from the Conference of Bishops of France and the *Nihil Obstat* of the Congregation for the Causes of Saints, we have decided to open this Cause by decree on January 6, 2021.

We invite all the faithful to communicate to us directly any information likely to shed doubt on these martyred Servants of God.

According to the law of the Church and to the present decree, we invite all who can provide documentation and/or any writings, published or not, attributed to these Servants of God to be sent to the President of the Commission of Inquiry, particularly ones that have not already been presented to the Postulation of the Cause. For those who wish to keep the originals, duly authenticated copies may be presented.

These documents should be sent to the President of the Commission of Inquiry for this Cause, 17 rue des Ursins, Paris, 4th Arrondissement.

To promulgate the opening decree of January 6, 2021, we order that this decree be published in the Cathedral of Notre-Dame of Paris and to remain on the website of the Diocese of Paris for a period of two months.

Signed by Michel Aupetit,
Archbishop of Paris
on January 6, 2021 in Paris

By order of
Jean-Marie Dubois, Chancellor

Will the Vatican of Baghdad ever return?

By: Robert Ewan

Dora was a Christian neighbourhood in the south-west of Baghdad. With its plethora of churches and Christian institutions, it was nicknamed by the Iraqis "The Vatican of Baghdad". After the US-led invasion of Iraq in 2003, the district was controlled by Muslim extremists. They started the ethnic cleansing of the whole neighbourhood, driving out Christians or forcing conversions and confiscating Christian properties. American soldiers once called it "the most dangerous place in Iraq".

The Royal Air Force Station Habbaniya, 55 miles west of Baghdad in Iraq, was the British Empire's most important military base in Iraq. Dubbed the "Second London", the sprawling base included the Air Headquarters of RAF Iraq Command, a hospital, the levies barracks and the RAF Armoured Car Company depot. During World War Two the airbase was a flying training school and a transport staging point. Britain decided to control its mandated Iraqi territories through air power. The RAF recruited from the local population, primarily Christian Assyrians, to build a force that could relieve the British and Indian troops. This force was called the RAF levies. The

Assyrians were renowned for their great discipline and fighting qualities. They displayed, in the face of the severest trials, steadfast loyalty to their British officers.

On April 4, 1955, an agreement was signed between Iraq and Britain, which called for the withdrawal of British forces from Iraq. The treaty transferred to the Iraqis full responsibility for their own defence; but at the same time, Britain remained responsible for providing training and technical assistance for the Iraqi air force. At a grand ceremony, the levy force was disbanded on May 2, 1955 in the presence of King Faisal, the British ambassador and Air Vice Marshal Brooks.

As a gesture of goodwill, Britain offered financial compensation, vocational training and re-settlement in civilian life to members of the RAF levies. They also offered them subsidised housing. Up to 500 prefabricated housing units were built on an uninhabited piece of land called Dora, which sat on a palm-lined stretch of the River Tigris as it winds south of Baghdad, flanked by lush farmland and a huge oil refinery. The majority of Habbaniya's inhabitants decided to take up the offer. Many found

jobs at the nearby refinery.

The community was a conglomeration of Christians from several different church denominations. Members of the Assyrian Church of the East were in the majority, followed by a substantial number of Catholic Chaldeans. Rev. Shmail Tamras of the Assyrian Church of the East in London says: "Immediately after our re-location we began building our churches and places of worship. Two churches were built: St George's for the Assyrians and St. Mary's for the Catholic Christians. Priests were appointed to serve the two congregations. Chanting and the chiming of bells sounded from various ends of Dora."

In 1961 the Chaldean Catholic Church purchased a 20-acre piece of land and immediately started to build St Peter's seminary, which took three years to complete. Five more churches and a monastery were built which belonged to different Christian denominations.

Dora became a suburb of great beauty with its shaded streets, Eucalyptus trees, oleander shrubs and neat gardens, which could have belonged in an English suburb. The streets were aglow with reflected neon

light. Andrious Khamoo, a businessman and restaurateur who now lives in London, was one of the early residents of the neighbourhood; he says: "Those were days of happiness. Most people were poor by today's economic standards, but they were rich in moral values, family relations and social traditions. It was customary for people to exchange social visits. Neighbours would visit each other; relatives would keep close relations. We all lived just like members of one big family; people loved Dora to the point of infatuation."

The booming neighbourhood attracted more middle-class families, and it became one of the biggest Christian communities in Iraq, home to more than 5000 families. At its zenith it housed some 150,000 Christians in an area the size of San Francisco.

Dora continued its progress and growth under the shadow of Saddam Hussein's almost secular state. More non-Christian families started to move into the area. The adherents of all faiths were counterbalanced and able to coexist in relative peace, creating a tranquil interfaith relationship. It was a sad fact that even under his reign of terror and his despicable rule, Christians felt safe.

In 1980 border hostilities between Iran and Iraq flared up and Saddam Hussein launched

a full-scale invasion of Iran. The war lasted for eight years, making it the twentieth-century's longest conventional war. Dora was transformed by the bloody conflict, which permanently altered the course of its history. Coffins of soldiers killed in battle arrived almost daily. Grieving parents and relatives would gather around to mourn their loved ones. Ashur Ninos, a teenager at the time, laments: "Almost every day a van would arrive with a casket draped in

"At its zenith it housed some 150,000 Christians in an area the size of San Francisco"

an Iraqi flag. We could hear the screams and wailing of the parents. One day they brought a coffin of a soldier; his mother's cries of anguish seemed almost powerful enough to return the dead to life. When she opened his coffin to have a final look at her son, she was shocked to see that it was not him. After two days he returned from the front. This was just one of many tragedies that we witnessed – the neighbourhood turned into a funeral city."

Almost within two years of the end of Iran-Iraq war, Dora found itself staring at another catastrophe.

On 2 August, 1990, Saddam Hussein invaded Kuwait. Units of the elite Republican Guard, spearheaded by the Hammurabi Division, reached Kuwait city within five hours of leaving Iraq. This action triggered the first Gulf War. The international community unanimously condemned the move and demanded the immediate withdrawal of Iraqi forces.

After the failure of diplomacy, the allied ground attack began on February 24, 1991, and four days later a ceasefire took effect. As a result of allied bombing during the war, a near-apocalyptic level of destruction fell upon the civilian infrastructure and institutions of Iraq. Additionally, the United Nations imposed economic and financial sanctions on Iraq lasting thirteen years. Those sanctions were regarded as the toughest, most comprehensive in history. The Iraqi people were punished for the actions of an authoritarian regime over which they had no control. The economy was in tatters, with high unemployment and inflation; poverty levels were rising inexorably.

Rita Georges, who lived under those sanctions, says: "People passed their days in a bitter and wearisome struggle to earn a living. The tide of life ebbed away from the Iraqi people; thousands of Christians left Iraq for better living conditions abroad. Dora's church bells rang

timidly and then fell silent. Many inured themselves to defeat and to the pitiless unfairness of life.”

Despite this gloom, the pontifical Babel College of philosophy and theology commenced its first term in October 1991. It was the only Christian theological faculty in Iraq. From its inception the college had become an instrumental educational institute providing a higher scientific education for priests, monks, nuns and lay people. Its library was regarded as one of the most comprehensive and ancient religious libraries in the region. It contained over 8000 English books in theology and philosophy. The archbishop of the Episcopal Diocese of Basrah and south Iraq, Habib Jajou, was the library’s administrator at the time; he says: “There were some 44 manuscripts, the oldest dating to 1560. There were over 10 books in Latin dating from the sixteen and seventeen centuries; the book inventory reached 20,000 and at its zenith contained approximately 420,000 books in English, French, Arabic and Italian. The library also housed some priceless manuscripts and books in Aramaic containing some of the profoundest writings of Christian history”.

In 1993 the Bishop’s Synod agreed to establish a catechetical Christian institute attached to the college where the catechists were trained on a three-year course. This was followed by the cultural centre, which was set up within the college. It held lectures, exhibitions and forums

and other educational and musical events.

After Saddam Hussein defeated the Iraqi uprising, he deliberately allowed Moslem Sunni hardliners to live in Dora in order to defend Baghdad’s southern flank in the event of another rebellion by Iraq’s Shia-dominated south. It was Baghdad’s buffer zone against the huge Shia heartland. The neighbourhood became predominantly Sunni, while Christians were reduced to small enclaves.

Iraq is a country which is either emerging from a war or about to be plunged into one. In 2003 the spectre of war lingered over Iraq and the country was rapidly heading towards a whirlpool of violence and destruction. In April 2003, the allied invasion of Iraq commenced, and Saddam Hussein was ousted.

Following the invasion, a wave of unprecedented cross-sectarian terror ignited, with the main groups of Sunni and Shia intent on exterminating each other. These groups viewed the American-led invasion as a Christian crusade and Iraqi Christians as its supporters and collaborators. The persecution of the Christians took the form of bombings, kidnappings and indiscriminate killings.

As Iraq continued to lose all semblance of order, Dora steadily fell under the sway of the insurgents and became a hornet’s nest of sectarian violence, forcing the remaining

Christians to abandon their homes en masse. It was a time when Christianity went back to its roots as the religion of the persecuted.

“I carried a pistol for my protection and armed volunteers guarded our church. Every day I prayed to the Lord: do not let me shoot anyone. Some people in my parish were killed by criminals who wanted their money; even my doctor was killed just because he had a new car. At sundown everyone stayed in their homes. Many rich families refused to send their children to school because of the kidnappings. One day, a piece of paper was pushed under the door of the parish house, it demanded \$10,000 or the church would be bombed”, says Archbishop Habib Jajou.

Iraqi Christians have no tribal structure, which deprives them of the blood ties that bind together other Iraqis in times of trouble. As such, they have never formed self-defence militias. The Christians became like ewes under the sacrificial knife.

Some of Dora’s churches were forced to remove the crosses from their domes. In some cases, Muslim extremists took the situation into their own hands: they climbed onto the church roofs and ripped out the crosses. In the Chaldean Church of St John, parishioners themselves decided to remove the cross to a safer place following repeated threats. The

neighbourhood fell into a stupor of fear. The sheik of the Al-Noor mosque was often seen touring Dora and instructing Christian families to pay 250,000 Iraqi Dinars (\$190) as Jezia (Islamic tax) because they were not Moslems. Families that could not pay this sum were told to send one family member to the mosque on Friday to announce their conversion to Islam. Families who refused to do this were told to leave their homes immediately and not to take any of their belongings with them, because their goods now belonged to the mosque.

As foreign Islamic fighters flooded into Iraq, Dora became one of Baghdad’s most notorious Al-Qaeda strongholds, with the movement designating it a mini caliphate. It now functioned as an important transit point for car bombs and other weapons flowing into Baghdad.

In April 2004 the 1st Battalion, 8th Cavalry Regiment, as part of, 1st Cavalry Division was assigned the task of conducting operations in the neighbourhood. It encountered al-Qaida and fought pitched battles. Lieutenant Colonel James R. Crider, serving as the commander of 1-4 CAV, wrote in “Military Review”, the professional journal of the US army: “Dora was a perfect breeding ground for the insurgency for several reasons, and a place that Al-Qaeda felt it could and must hold

on to. Insurgents regularly met in various locations in the area to plan their activities, and they brought in significant amounts of improvised explosive devices (IEDs) and other materials for use throughout Dora. This Sunni neighbourhood was important to Al-Qaeda because it was readily accessible from the southern belts where Al-Qaeda remained largely unchallenged. It offered insurgents passage over the Tigris to the Shia-dominated areas”.

“I carried a pistol for my protection and armed volunteers guarded our church. Every day I prayed to the Lord: do not let me shoot anyone.”

In order to command better control of the area the American army occupied Babel Pontifical College and used it as a command-post. It was nicknamed by the American army “COP Amanche” (Apache + Comanche). The college was occupied first by the 4th cavalry squadron of the first mechanised infantry division and then by the 2nd squadron of the second Stryker cavalry regiment.

This controversial move further increased resentment towards Iraqi Christians as they were seen as American’s fifth column,

even though they did not hand over the building to the Americans. Violence against Dora’s Christians increased in ferocity. Christians were seen as soft targets that would pay Jezia or leave their homes rather than retaliate.

The US troop surge and the activities of the local Sunni paramilitary forces known as Al- Sahwaat (the Awakening) managed to subdue the neighbourhood, and one third of the 900 shops in the main market re-opened. Some Christian families who had fled Dora reluctantly returned. Two of Dora’s original seven churches were re-opened, though they remain barely filled. The Assyrian church of St George needs completely rebuilding as it suffered major bomb blasts. St. Peter’s seminary remains closed.

Nineteen years after the fall of Saddam Hussein, Christians have dwindled from more than a million to as few as 200,000. Those unable to join the Iraqi diaspora to Europe and America often fled to sister communities within Iraq. Many Christians have moved to a town called Ankawa in northern Iraq. Just as in the 1950s, they have rapidly built their churches, religious institutions, community centres, and clubs. And this is another story to be told.....

IN LOVING MEMORY OF SHALIM SHABBAS-TATAR

MAY 20, 1938 – MARCH 31, 2022

Shalim Shabbas-Tatar was born on May 20, 1938 in Habbaniya, Iraq to William & Olga Shabbas (both of Urmia, Iran). Her siblings include: Ashur (d.1954), Shammo (86, Ohio), Sankho (80, Oakland), Danial (76, El Cerrito), Sargon (74, Hercules), Mariana (69, Turlock).

The Family relocated to Baghdad (1950) and there she studied at the 'American School for Girls'. Upon graduating from 'ASG' she attended the University of Baghdad (UoB) earning a bachelor's degree in Chemistry. Thereafter, she went on to graduate from UoB's College of Pharmacy.

Shalim met and married Akram in Baghdad (1959). They have two sons and one daughter. Naseer (59, San Diego), Nameer (48, Sacramento), Reem (41, Richmond).

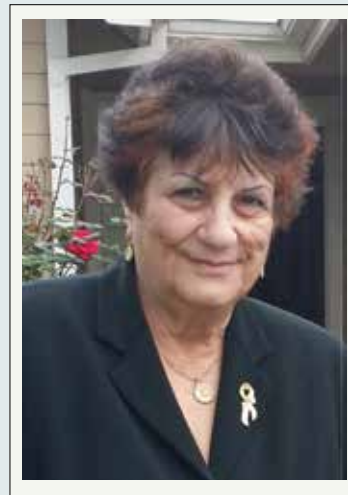
At first, Shalim and oldest son (Naseer) emigrated to the United States in June of 1969, settling at 2119 Eunice St., Berkeley (for a brief stay with cousins Julius & Violet Shabbas). A few months later Akram followed and so the family moved to an apartment on Channing Way in Berkeley.

Shalim's first job was a chemist at Dr. Rowe & Sinclair Allergy Lab in Oakland. A couple of years later, she followed her passion for pharmacy, so she enrolled in a two year program (1972-1973) at the University of Colorado in Boulder. There she earned the needed credits to equalize her degree in Pharmacy. After which she took the California State Board exam, acing it in her first attempt.

Shalim's career and continued education spanned over fifty years- from working at a small pharmacy in Baghdad, to London, to AUB (American University Beirut) Hospital in Lebanon, to managing a privately owned pharmacy in Salmiya, Kuwait and then on to the United States.

In summation, Shalim worked at the Allergy Lab in Pill Hill, owned/operated drug stores in Oakland (Ray's Pharmacy), El Sobrante (Bennett's Pharmacy), and lastly, El Cerrito (Reem Pharmacy), where she dispensed meds, advised patients, helped family/friends and all in need. She was the consummate professional, the overall Rx expert who knew the PDR better than any doctor or pharmacist!

But she would not stop there. Approaching her golden years, hesitantly, Shalim sold Reem pharmacy and instead of enjoying what few years of retirement remain, ambitious as she was, opted to continue her work as a consultant for a major pharmaceutical company in the Bay Area.



All the while, work could not and would not deter Shalim from furthering her education. In 1998, she went back to school earning a Master's degree in Health Care Administration- University of SF.

Aside from a lifetime of accomplishments, Shalim was a doting mother, loving sister, cousin, aunt and a wonderful friend to all. She was always there for those who needed and depended on her. Everyone who knew Shalim loved her, her personality, kindness, energy, and positive outlook on life. She was exceptionally honest. She told it straight as she saw it. And folks appreciated that.

Shalim was not only dedicated to her family and work; she was an active and a vocal member of the AFA (Assyrian Foundation of America). She generously donated to charities and to the needy. She loved to travel with her daughter Reem, enjoyed attending classical recitals and symphonies. She, also, advocated for animals' rights. She loved her dogs. And, ohhhh, they loved her!

Unfortunately, Shalim's health began to fail in recent months and due to various ailments she passed away on 3/31/2022 in El Cerrito, CA at the ripe age of 83.

Although comforting to know Shalim Rests in Peace and suffers no more, yet she leaves a huge void in the lives of those who knew her close and loved her so much.

May God Grant Her Eternal Rest & Peace in His Heavenly Kingdom.

***"What we once enjoyed and deeply loved we can never lose,
for all that we love deeply becomes part of us." - Helen Keller***

(Submitted by Sargon Shabbas & Reem Tatar)



MARCH 1941 – MARCH 2022

Mabel Odisho was born on March 24, 1941, in Hebanya in Iraq, and Passed on March 5, 2022 in Saratoga, California. She was the third of four children of her Father, Eshagh Odisho, and her Mother, Eleshveh Badal. Early in her childhood, the family moved to the town of Kermanshah in Iran so that her Father could work at the Iranian Oil Company.



Mabel attended the Poet Sa'adi School becoming a student of Rabi Lucy (teacher).

In 1958, Mabel's Family moved to Tehran, Iran where Mabel thereafter graduated from high school and started working as a teacher at the Catholic school of Saint Behnam.

Thereafter, she was recruited to the Protestant school of Susanne as a schoolmaster where she worked for over 5 years in the 1960s.

The years she spent at Susanne are without a doubt the best years of her life, as she vividly recalled her time at the school even in the midst of the most advanced stages of her Alzheimers/Dementia.

At Susanne, she was beloved by everyone – especially her students who number in the hundreds and are spread out around the world.

To this day, these students speak about her with reverence and that made her, despite all the challenges in her life, feel a sense of purpose and a sense of achievement where she knew she had created a lasting life legacy.

In 1967, Mabel married Valodia Pirayou, her late husband of almost forty years, with whom she enjoyed many things together – dancing waltzes, playing rummy, and gardening.

In 1969 and then in 1970, God blessed their marriage with the birth of their daughter, Belina, and their son, Ashurbel.

With the start of the turbulent political situation in Iran, Mabel joined Vova's family in their journey to America which began the night Iran declared martial law in September 1978 ultimately residing in Turlock, California.

Her life in Turlock included being an active member of the Assyrian Evangelical Church including spending considerable time volunteering over the decades with the Church's Ladies' Auxiliary.

Following Vova's Passing in 2006, Mabel made Morgan Hill her home with her daughter's family.



Mabel is survived by her brother, Daniel Crisby, and his spouse, Valantine, her brother Hito Crisby, and his spouse, Maryam (Nano) Crisby, her sister, Maryam (Soortoo) Crisby, her children, Belina and Ashurbel, her son-in-law, Frank Pignataro, her daughter-in-law, Bianca Pirayou, her Granddaughter, Siena Pignataro, her Grandson, Gabriel Pirayou, her Niece, Milita Crisby, her Nephew, Mardin Crisby and spouse, Iman-Eleonore Crisby, and their children, Eugene, Maxime, and Melchoir Crisby, and her Nephew, Nardin Crisby.

Mabel was preceded in death by her Father, Eshagh Odisho, and her Mother, Eleshveh Badal.

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1. **ሰነድ ማረጋገጫ:** ለሰነድ ማረጋገጫ ዓላማዎች ማረጋገጥ ይቻላል፡፡
 2. **የሰነድ ማረጋገጫ ዓላማዎች:** የሰነድ ማረጋገጫ ዓላማዎች ማረጋገጥ ይቻላል፡፡

[illegible]

زُورَہ کی گیتیں صدقہ دینے والے دُعاؤں کی؟

فَذِي يَتُكِّنْ مِنْ هَمِّهِ دُؤْبٍ وَكُنْ ذَبِيكُ

مەھەتتە دىگەن ھۆكۈمەت بىك دىگەن ھۆكۈمەت ھەيئەتتە بىك دىگەن ھۆكۈمەت،
 دۇئا مەھەتتە دىگەن بىك دىگەن ھۆكۈمەت ھەيئەتتە بىك دىگەن ھۆكۈمەت،
 كەڭەش دىگەن ھۆكۈمەت بىك دىگەن ھۆكۈمەت ھەيئەتتە بىك دىگەن ھۆكۈمەت.

مہدی علی خاں دہلوی کی زندگی؟

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 بِحَقِّ هَؤُلَاءِ مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ وَآلِ عَلِيٍّ كَرَّمَ اللَّهُ وَجْهَهُمْ
 جَمِيعًا.

ذُكِبَ وَلَكِنْ دُفِعَ إِلَىٰ ذِي الْحِرِّ وَكَانَ هُوَ أَعْيُنَ عَدُوٍّ لَّهُ لَوْلَا رَحْمَةُ رَبِّكَ لَأَكِيدُكَ فِي الْخَشَاكِ

[illegible]

دُتَب وِکُنِب دُبِيْلِك اِه "اَهْمَذَلْ اَحْمَمُهَمْصِلْ لَكْتِم دِلْمَه" "لُؤْلُؤْ جَعْدَلْ
دِسْمَوْنَتْلْ مَلْ دِيلِيْس جِنَتْلْ بَد دِيْمَا دِلَتْنِ نَاصِقْلْ هَفَق فِتْمَسْوَيْس. اِدْرَجْلْ
جَحَدْتْلْ مَلْس:

“نہی مھحبیب (مکہ کی دینے) چاہئے کہ ایک حد تک دھندلجی نہ ہوجائے
جبکہ سہولتیں ہیں پڑنے سے اس وقت کے لئے کچھ سببوں سے بڑھتی... مہدی میں
سہولتیں ہیں سہولتیں، لیکن مسئلہ یہ ہے کہ وہ نہیں دیتے؟

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לכל מי שיש לו חברים, יש גם חברים. זהו.

«מי שיש לו חברים»

Կից ինչ: «Լե Ղևաճ Կոթար Եղիշե: Կոթար Լե Ղևաճ Կոթար Եղիշե»
 Լիպի՛՛ն Լի՛՛ն Եղիշե. Եղիշե Լի՛՛ն Լի՛՛ն Եղիշե Լի՛՛ն Լի՛՛ն Եղիշե
 Կոթար Եղիշե. Եղիշե Կոթար Եղիշե...»

[illegible]

כחמ חב"ל משה

[illegible][illegible]

: «...നമുക്കു നല്ലതൊന്നും ഇല്ലാത്തതാണ്»
«...!നല്ലതൊന്നും ഇല്ലാത്തതാണ്»

[illegible]

جَد سَكَبِي سَكَمِي سَبِيذُ :
 مَضِيَّةٌ لَكَلَّ دَعْدُذُ :
 مَلَّ كَلَّ لُجِي يَهْدُ :
 لُجِدَ حَلَقَتُ حَمْدُذُ :

مہذب ۲۰ ص ۱۰۰ :
 کجس کے لڑکے دیکھو :
 مہذب ۲۰ ص ۱۰۰ :
 کجس کے کھیلنے دیکھو :

وَبَيْنَ وَبَيْنَ دَذَائِلَ كَيْسَ :
 مَحِيئَتُكَ لَمَحَذَائِلَ دَذَائِلَ :
 كَيْسَ مَحِيئَتُكَ دَذَائِلَ كَيْسَ :
 هَذَائِلَ مَحِيئَتُكَ هَذَائِلَ .

كَيْسَ مِمَّا دُتِّ مَحْبَتِي:
 كَلْبُ اُدْعَبْ هَضْمِي:
 دِيَّ كَلْ حَقِّ لَتِي:
 سَبَدَّ دِيَّهِي هَضْمِي.

۱. سَمْعًا ۲. مَعْقُولًا :
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 ۱. مَعْقُولًا ۲. مَعْقُولًا :
 ۱. مَعْقُولًا ۲. مَعْقُولًا :

۱۱۱- قَسَّ اِذْ سَجَدَ لِجَوْشَنِ :
 ۱۱۲- عَصَقَ دَكَّهُ لَهٗ : جَلَّ :
 ۱۱۳- دَلَّ بِ قَلَسَ لَعَبَ :
 ۱۱۴- حَسَّ حَسَّ ضَعَّ ضَلَّ .

كَم دِهِيئِ سَهْگَتَا :
 كِي سَم رُف مَهْذَدَهَا :
 كَم دِهِيئِ هَمَكَا :
 كِي سَم رُف مِيئِذَهَا .

بِرَبِّهِمْ هُمْ فِي ذُلٍّ أَسَفٌ
 لَهُمْ هَاجَرُوا مِنْ دِيارِهِمْ
 وَآوَوْا إِلَى دِيارٍ غَرِيبَةٍ
 لَمْ يَنْبُغُوا فِيهَا وَلَهُمْ فِيهَا
 مَكْرَهُوا لِلَّذِينَ لَا تَرْجُوهُمْ
 مِنْ يَتَرَفَعُونَ فِي الْأَرْضِ
 وَقَالُوا سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ
 وَلَهُمْ فِيهَا مَكْرَهُوا لِلَّذِينَ لَا تَرْجُوهُمْ
 مِنْ يَتَرَفَعُونَ فِي الْأَرْضِ
 وَقَالُوا سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

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أَمَّا بَعْدُ فَمَعْلُومٌ :
 فِي مَذْهَبِ هَذِهِ الْمِلَّةِ :
 هَهُنَا مَذْهَبٌ مَعْلُومٌ :
 فَهَذِهِ هِيَ الْمِلَّةُ الْمَعْلُومَةُ .

تِلْ تَعْمَدْ مِنْ دَلَسَ جَانِبِ :
 مَعْتَمِدٌ عَلَى هُمُومَةٍ :
 هَلْ دَلَّ لُجْجٌ دَلِيلٌ :
 سَمِعْتُ لَيْسَ قَدِيتُ .

عَلَيْكُمْ مَعْتَمَةً، كَبِيْرًا :
 دَاوُدَ بْنَ زَيْنَبَ بْنَ عَدْنَانَ :
 كَنْ يَخْفَى لِكُلِّ سَقِيْبٍ :
 مَكْمَلًا دَكَّ مَمْدُودًا :

جَدِّ جَمَحِيَّةٍ سَمْعَتِي:
 سَمَ بَنِي يَسَ مُصَوِّدٌ دَلَا كُ:
 تَلَبَّ دُتْهِي مَبَّ عَجَّتِي:
 مَن عَدَّ لَا جَعَّتْ دَلَا كُ.

عَمَّيْ عَيْتِي دِلْتِي :
 عَيْتِي مَتِي كِي عَيْتِي :
 عَيْتِي دِي كِي عَيْتِي :
 عَيْتِي مَتِي كِي عَيْتِي :

عَدَّتْ مَكَّةَ دَعَةً اِدْذَبْ:
 مَن يَهْقُطْ سَمُودَّذْ:
 هَذَّتْ مَن مَكَّةَ اِدْذَبْ دَمَكْذَبْ:
 لَعَبْتِ دَمَكْجِس دَمُودَّذْ.

حَدِّمُوا جَنَّتِي دَسْخَقِي:
بِمَا بَذَلْتُمْنِي إِلَيْهِ لِكُنْتُ:
مُجِدَّ حَاتِلِي زَهْقَةً:
حَدِّمُوا فَوْسَمًا كَسَتْهَا.

حقاً لله يومئذ عتية :
 مكرم اعمد ذك :
 كل يلدب له وئتيه :
 جدلاً دمهك مذك .

يَحْمِلُ دَلِيلُكَ ٢٥٥ دَبْلًا :
 كَلِّ ٢٥٦ يَلْكُ دَعْمَكُ :
 يَحْمِلُ دَلِيلُكَ ٢٥٧ دَبْلًا :
 كَبْدُكَ لَيْسَ صَمًّا هَنْبُ .



كَيْدُهُمْ أَنَّمَا جِئْتُمْ بِهِ خَتْلٌ
 يُصَدِّقُ الْكُفْرَ :
 وَكَانَ الْغَيْثُ أَكْثَرُ :
 دَعَاهُمْ إِلَى مَكْرِ هَؤُلَاءِ لَئِنْ
 جِئْتُمْ بِهِمْ سَبْعَ مِائَةٍ

هَمَّزٌ كَسَّةٌ تَمَلُّ دَكْمَكَسْ :
حَبِّهِ فُكْمَذٌ دَزْبَتْسْ :
هَمَّزٌ كَسَّةٌ تَمَلُّ دَكْمَكَسْ :
لَقَدْ سَدَهْنَا عَهْدَنَا .

دَمَكْ كِهْ كِ جِمَمَكْ :
 مِ مَكْ كِ جِمَمَكْ :
 هَكْ مِ جِمَمَكْ جِمَمَكْ :
 دِ دِمَكْ كِ مِ دِمَمَكْ .

يَسْمَعُ مِنْ تَحْتِ هَذِهِ:
 مَا يَحْدِثُ فِي كَلْبِ كَوْنِي:
 كَمَنْ هُوَ، وَكَمْ هُوَ كَلْبُ كَمَنْ:
 لَسْتُ لِي سَبَبٌ لِمَنْ.



ܐܡܝܬܐ ܕܝܪܥܐ

ܐܡܝܬܐ

ܕܝܪܥܐ | ܕܝܪܥܐ | ܕܝܪܥܐ



Reconstruction of the Assyrian royal palace in Nineveh, an ancient Mesopotamian city on the Tigris River in present-day Iraq.

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ܡܠܟܐ ܕܝܪܥܐ ܕܝܪܥܐ ܕܝܪܥܐ